ENGLANDS THANKFVLNESSE,

OR

AN HVMBLE REMEMBRANCE

Presented to the COMMITTEE for Religion in the High Court of Parliament, with Thanksgiving for that happy Pacification betweene the two *KINGDOMES.*

By a faithfull Well-wisher to this Church and Nation.

Wherein are summarily discovered,

A maine and most subtile *Plot* of the *Pope* and his *Conclave* against *Protestancy.*

The true Method and Policy how to undermine the same.

The best and principall meanes of re-establishing the *Palatin House*, and preserving all *Evangelicall Churches.*

As likewise,

Three speciall *Instruments* of the publike good in the wayes of *Religion, Learning*, and the preparatives for the *Conversion* of the *Jewes.*

LONDON, 1642.

Printed for *Michael Sparke* Senior, dwelling in Green-Arbour, at the signe of the blew Bible. 1642.

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ENGLANDS THANKFVLNESSE.

Right Honourable,

WHen I conſider, what the Bleſſings are, which God hath of late beſtowed upon this Nation, the end wherefore he giveth ſuch things, the duty of thankfulneſſe due unto him for the ſame, and the preſent occaſion offered by his providence, which calleth upon every one of us, but chiefly upon you to diſcharge this Duty: I cannot containe my ſelfe, but needs muſt uſe with all dutifulneſſe and humility this freedome, which I take to put you in Remembrance of that, which highly doth concerne your farther ſettlement, in a ſafe, proſperous, and peaceable condition, which as from my heart I truly wiſh unto you, ſo I daily pray for it unto Almighty God. Give me leave then, becauſe I have beene, and will not ceaſe to be inſtant to call upon him on your behalfe, to call alſo upon you on his behalfe; that you may be moved to call upon the reſt of the Elders of this your *Iſrael*, to the end that ſome joynt purpoſe and reſolution may be taken, how to anſwer the mercifull calling of your heavenly Father, by making

king uſe of the occaſions offered unto you in this acceptable day of his kind viſitation.

You know that the Bleſſings beſtowed upon this Nation are of no leſſe worth, then is their ſpirituall and temporall life and liberty, and all the comforts belonging to the ſame. We ſee that the Goſpel of Chriſt was in a manner loſt, but now is found again. The Liberty thereof was wholly ſuppreſſed, but now is enlarged more then ever. The Gates of the Kingdome of Heaven were ſhut towards the State, but are now ſet wide open, and all the comforts and liberties of this preſent life, which no man enjoyeth freely, or could promiſe to himſelfe hereafter in this Kingdome any more, are now miraculouſly by the free mercie of God reſtored unto every one, and will be, as we hope, tranſmitted unto our poſterity, and continue many ages; ſo that whereas a little while ago, we were in confuſion and diſorder, now ſuddenly we find all compoſed in a comfortable condition: whereas we were all in woefull diſtreſſe and anxiety for the ſenſe of evils preſent, and in dreadfull expectation of worſe things to come; now we find our minds refreſhed, and our ſpirits free from troubleſome apprehenſions, and our mouths filled with laughter: whereas we had all as it were, received the ſentence of death within our ſelves, like a people given over, and that by our ſelves to worke our owne deſtruction; yet now behold we live, and inſtead of deſolation, the breaches of old are repaired, in ſtead of confuſion, the foundations are laid for many Generations to build upon, and in ſtead of feare, a great doore of hope is opened to us, that we ſhall be firmly and fully ſetled in all abundance of peace and truth; when by your wiſdome the abuſe of our Chriſtian Liberty in ſome matters of conſequence ſhall be taken away, leſt in many other things, by little and little it may turne into a licentious diſſolution of all true Government.

Now I beſeech you conſider firſt, if any greater Bleſſings then theſe can be named. And then if ever bleſſings were more ſeaſonably, more unexpectedly, more acceptably, and perfectly beſtowed upon any Nation then theſe are upon us. But this is not all; for as the end in all things is better and more to be regarded then the meanes, ſo in theſe bleſſings the perfection of their excellencie is the unſpeakable goodneſſe of Gods aime in giving them unto us. For God is the onely good, he can aime at nothing but at himſelfe, and in himſelfe his chiefe aime is the manifeſtation of the glory of his good will to mankind in Jeſus Chriſt. There-

fore

fore I conclude that his end in powring forth ſuch great ſtreames of Bleſſings upon you, is to impart himſelfe wholly unto you, and to cauſe the glory of his goodneſſe to ſhine forth powerfully in you and over you, through the Love which he beareth unto you in Jeſus Chriſt. He doth intend then, that the world ſhould perceive that there is verily a God in Heaven, who ruleth over all; That this God doth ſee the actions of all men, and conſidereth their thoughts, that he laugheth to ſcorne the counſels of the wiſe, and taketh the crafty in their owne devices; that he executeth juſtice and judgement in the whole earth againſt the wicked, and ſheweth abundantly his loving kindneſſe towards thoſe that feare him, and hope in his mercy: That he is a God that can make at one inſtant, all the enemies of the Goſpel to lick the duſt like Serpents: That he is a God that readily pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his inheritage: That he doth all this for his owne name ſake, leſt it ſhould bee prophaned amongſt the Heathen; That he doth it to uphold the Kingdome of his Sonne in the Church of his election, and that he would have the world to take notice, that he who doth all this is our God, in doing all theſe things for us, and conſequently, that wee are his people, even a choſen Generation, called to be his ſervants, to propagate unto all the world the glorious goodneſſe of his Kingdome. This then is your great felicity and glory at this time, that by the meanes of your deliverance you have a Call from God to impart unto others the knowledge of the perfect and acceptable will of God towards the children of his Kingdome; that all may find and taſt with you through the communion of Saints the unutterable ſweetneſſe of his love, and his truth, of his faithfulneſſe, and of all his gracious goodneſſe.

From whence it may eaſily be gathered what the duties are, which in thankfulneſſe you owe unto him. For that which wee know he will have us to intend in the worke of his ſervice, that is our duty to reſolve upon, and take in hand. Now if we are not altogether deſtitute of the life of God, we muſt needs know, find, and feele in conſcience, that he will have us to intend to ſhew our ſelves his ſervants; that is to ſay, to dedicate our ſelves wholly unto him. So that from henceforth we ſhould not any more live as private men of this world unto our ſelves; but ſhould offer our ſelves by all rationall endeavours as a living Sacrifice unto him who hath ſo mercifully and miraculouſly ſaved us, ſo highly ho-

noured us with ſuch a Calling, and now maketh the glory of his Love ſo evidently to reſt upon us. Here then the queſtion is to be made concerning you (for it lieth more upon you, then upon others, to take this matter publikely to heart) what ſhould you doe for the propagation of Gods glory? wherein ſhould yee at this time intend to doe him ſervice, that you may ſhew your ſelfe dutifull and thankfull? Give me leave to ſhew you how you ſhall be able to reſolve this queſt. Conſider then with your ſelves what your abilities are: where they can be employed, with beſt advantage: and what opportunity you have to ſettle upon the worke at this time.

Your abilities are two fold, Nationall and Perſonall: your Nationall abilities are ſuppoſed to ſtand; First, in the abundance of all manner of men, fit for all kind of employments ſubordinate unto Gods ſervice. Secondly, in the plenty of outward meanes and helpes, whereby theſe men may be comfortably maintained in any taske, which may be laid upon them. So that to make theſe abilities profitable, there is no more requiſite, but to ſet thoſe that are now idle a worke, that their Talents may be uſefull unto the Common-wealth of *Iſrael* in a publike way. And this may eaſily be done, if you recommend unto them ſome taske in a worke of a publike and profitable nature; and uſe meanes to joyne in one way towards the ſame ſcope all their endeavours. For this will be requiſite that the buſineſſe which ſhall be intended may bee done effectually, and to ſome good purpoſe. As for your perſonall abilities to intend publike workes, and ſet others upon them, they ſtand, firſt in the ſoundneſſe of your judgements to diſcerne the objects fitteſt to be undertaken, and to make choyce of perſons ableſt to be imployed therein. Secondly, in the Authority and place, wherein at this time God hath put you, whereby you have power not onely to recommend the undertaking of publike workes to men of able parts, but alſo to ordaine and name that which ſhould be done, to order the manner of doing it, and to give encouragements towards the performance of the duty. Theſe are all eminent and excellent abilities, which ought not to be without uſe, like the unprofitable Talent, that was hid in the ground. Therefore they ſhould be ſet a worke there where they may become moſt advantageous to the Kingdome of our God.

Now we know that there a thing is moſt uſefull, where the effects thereof may be extended unto moſt men for their beſt advantage

vantage in the beſt things. For ſeeing our goodneſſe, as *David* ſaith, cannot be extended unto God himſelfe, but onely unto the Saints that are on earth, and to the excellent ones, in whom ſhould be all our delight; Therefore you ſhould looke upon the State of the Church of God on earth to improve the uſe of theſe your Talents towards it in the communion of Saints; that all the Members of his Church, as well thoſe that make profeſſion openly of his truth, as thoſe that in ſecret belong to his election, may receive benefit by your meanes in the way of publike edification. *Pſal.* 16. 2, 3.

Here then I meane by the Church of God chiefly and in the firſt place, thoſe that are called Proteſtants, and then alſo all other Chriſtians, that may be diſpoſed to imbrace the ſame truth which they profeſſe.

Now, by Proteſtants, I underſtand thoſe men who have proteſted againſt Popery for the truthes ſake, and deſiring to be ruled in Faith, and practiſe onely by the will of God alone, have renounced all Doctrines, and traditions of men, and all ſuperſtitious Ordinances of worſhip, which God hath not revealed in the holy Scriptures. And I conceive to be uſefull unto theſe men, and in this very thing (which is the fundamentall property of their ſtanding) is to pitch upon the beſt object that can be taken in hand for the advancement of the Kingdome of God; and you may be ſure, whatſoever you ſhall intend to doe towards others in this kind it will redound, as well in the very undertaking, as in the progreſſe, and chiefly in the event, unto your owne benefit and advantage. For if you ſowe to the ſpirit in the Kingdome of Chriſt, you ſhall reape of that ſpirit the fruits of that Kingdome, even life everlaſting. And if your endeavours be not ſtinted to ſuch particulars, as doe concerne your ſelves alone; but be as the ſpirit of Chriſt is without partiality, bent to the univerſall good of the whole Church; then the fruits of thoſe endeavours by the working of the ſame ſpirit, will firſt reſt upon your owne Common-wealth, and from thence be conveyed unto all the reſt. Whatſoever then you meane to rectifie, as being amiſſe, or to make more compleat, as being defective within your owne Body; if you ſettle a courſe to doe it in an univerſall way, which ſhall be free from all partiality, you ſhall in doing good to many, benefit your ſelves to the full. For as a Conduit-pipe is filled with the water which is conveyed from the Fountaine unto a common receptacle; ſo it ſhall be with you, if you aime not at your ſelves in the uſe of your

Talents;

Talents, but at the common good of many. God will make you his Conduit-pipes of Grace, and you ſhall be firſt filled with the fruits of his Bleſſings upon your labours, and then alſo be fitted to tranſpoſe the ſame unto others. But if you neglect the univerſall aim, & chuſe another more particular proceeding, then inapplicable unto other Proteſtants, you ſhall be found unprofitable unto the Church of God, undutifull in the communion of Saints, and withall, either perhaps faile of your purpoſes, or if you gaine them, yet remaine in a caſe no better then you were in before, becauſe in ſo doing you ſhall goe at a venture, and changing one particular way for another, find perhaps no reſt in both, at leaſt you ſhall not be ſure to find any reſt before you have made a triall. But if you would make ſure worke, chuſe the way which cannot faile to bring us at laſt unto a full Reformation, Chuſe Gods way, for he is the Author of all perfection, and in following it, you ſhall be ſure to gaine your purpoſe, through his Bleſſing. Gods way doth abſtract and raiſe our ſpirits above all ſelfe-ſeeking intentions, and out of his owne way he doth not accompany any mans undertakings with a Bleſſing. But even as he hath called us unto Chriſtian liberty, not that we ſhould uſe our liberties to ſerve our ſelves, but that we ſhould ſerve one another through Love: not that we ſhould ſeeke our owne profit, but the profit of many for edification: ſo he doth not ſend forth his Bleſſings, but upon the undertakings which are ordered according to this Rule. Pardon me if I ſeeme to preſſe this point ſomewhat home, and to dwell upon it; For there is a neceſſity in it, to raiſe your thoughts beyond your ſelves if ever you ſhould be profitable unto your ſelves, or truly thankfull unto God for all his benefits at this time beſtowed upon you. For as God is not the God of one man alone, but of all; ſo he giveth not his gifts unto any one in particular, but to every one unto all. Thus alſo he is not the God of one Church, People, or State alone, but of all: and therefore when he giveth unto any Church, State, or Nation, extraordinary Bleſſings and Deliverances, he doth it not, that they ſhould enjoy the ſame by themſelves alone, and live at their eaſe without the care of others, but rather that they ſhould impart and dilate his goodneſſe unto their neighbours, that by the communication of his Graces unto many, manifold thankſgiving may redound by many unto his glory. And the more this Sacrifice of thankſgiving ſhall be offered unto God on your behalfe by others, the more his bleſſings will be

encreaſed

encreaſed and multiplied upon your owne heads. Now the more you helpe to enlarge and diſperſe his goodneſſe; the more this Sacrifice ſhall be offered: But if you ſhould goe about, as it were, to ingroſſe his good gifts, and make them peculiarly your owne; they wil vaniſh & be taken away from you, even as fire ſhut up without a vent is quenched. There is then a neceſſity in this, that you reſolve upon a larger aime, then that which is onely uſefull unto your ſelves in your particular Common-wealth. And when you have look'd on all ſides beyond your ſelves, you ſhall find none ſo neere, as theſe whom I have named, to be the fitteſt object of your charity, even your Brethren the Proteſtants. Not that I would have any that can partake of the Grace of God by your meanes excluded or neglected: (for we muſt ſuffer the Sunne to ſhine upon all) but I would have you to aime at theſe expreſſely, becauſe I know that you are more obliged to extend your bowels unto them then unto others, becauſe they are more capable of the encreaſe of Gods Kingdome by your influence, then others are; becauſe they have more need of the aſſiſtance you can give them, then others have: and becauſe through the communication of your good things unto them, all the reſt may be more benefitted, then if you ſhould at once ſet your mind alike towards all indifferently. For in theſe reſpects they ought to be ranked in the firſt place before all others in your intention. Seeing the whole world would be a ſcope too large to be embraced at one time: and Papiſts cannot be dealt withall in this nature, nor is it wiſdome to graſpe too much at firſt, leſt nothing bee taken hold of, and the burthen exceed your ſtrength. But the ſtate of Proteſtant Churches is an object proportionall unto your Talents and moſt fit to receive the Teſtimonies of your thankfulneſſe; and yet the duties which ought to be performed towards thoſe, ſhould be ſuch as in due time may be dilated unto all, not onely Chriſtians, but even Jewes and Pagans, that the Kingdome of Chriſt may have a full progreſſe, untill he poſſeſſe all Nations, and the ends of the earth for his inheritance. For except our endeavours come home to this end at laſt, and be made fit to watch it; we doe nothing to any purpoſe, but labour in the fire, as it were, for that which ſhall be conſumed, when his Kingdome ſhall appeare. But here the queſtion will be, what are the endeavours which may reach thus farre from Proteſtants unto all men in the Kingdome of Chriſt.

To which, that I may anſwer, I muſt ſuppoſe, that if Proteſtants

teſtants were but united ſo farre as to leave croſſing one another, as hitherto they have done, and could be made to draw one line in the wayes of propagating Humane and Divine knowledge, that then they could eaſily ferment throughly the reſt of the world with Learning and Reformation. For they being ſo great a party, as they are, and having ſo much commerce with all the Nations of the world, as they doe, it would be eaſie for them to worke firſt upon the reſt of Chriſtians a more perfect Reformation, and then to propagate towards all other men the helpes of Learning and Religion, which may be much bettered and improved above what now they are; if ſome reall aſſiſtance were given to ſuch as elaborate the wayes thereof. Now, that they may be ſo farre united and be brought to draw one line in the wayes of Knowledge and Reformation, the poſſibility hereof may be made manifeſt by the principles of their States, by the plaine tenour of their publike profeſſion and practiſe, and by the preparatives of their union already, farre advanced both in Religion and Learning. The principles of their State are to maintaine the Right of Magiſtrates as well over Eccleſiaſticall and Civill perſons, as in all affaires of a publike nature concerning the outward profeſſion of Religion, and to ſtand to the Liberty wherewith Chriſt hath made them free in the profeſſion of the Goſpell, and the Government of their Churches within themſelves.

The tenour of their profeſſion is to be ſeen in the publike Confeſſions of their Churches, which are not different one from another in any fundamentall matter, and their practiſe of Reformation is very evidently ſetled upon the ſame grounds of publike Edification, and of oppoſition to *Popery*; ſo that it ſeemeth not to be a hard matter to bring them (being already ſo farre united) to leave jarring about matters not fundamentall, and croſſing one another for things of no neceſſary conſequence. And ſo much the rather this may be done, becauſe the preparatives to bring them from the croſſe courſe wherein hitherto they have walked both in Learning and Religion, have beene in agitation theſe good many yeares not without ſome profitable and effectuall diſpoſition, wrought upon both ſides towards a better intelligence of each other in theſe matters; which in due time may be made very evident unto your Wiſdomes (if this motion be not altogether ſleighted and neglected) in many particulars, whereof I will not make any mention at this time. Onely the endeavours themſelves

ſelves whereby this great good may bee brought unto the ſtate of Proteſtants, muſt here be named ſomewhat more diſtinctly, and they are but two or three.

The firſt is concerning their Schooles, and the learning to bee delivered in them, to bring the conſtitution and frame of their Schooles, and the matter and manner of delivering Learning and teaching vertue therein to a true and fundamentall Reformation, which may facilitate towards the younger ſort the perfect wayes of education, and towards the more ancient the true advancement of Sciences, which my Lord of Saint *Albanes* hath wiſhed and ſaluted afarre off.

The ſecond is concerning their Churches and Church-men; that a better correſpondencie may be brought to paſſe amongſt them for their mutuall edification in the the truth of Religion, and for the taking away of Scandals, which hinder greatly the propagation of the Goſpel of Jeſus Chriſt. To which two endeavours, if a third were added, namely, A care to make Chriſtianity leſſe offenſive, and more knowne unto the Jewes, then now it is; and the Jewiſh State and Religion as now it ſtandeth more knowne unto Chriſtians: it could not but prove a great meanes in due time to advance the truth of the Goſpel, and helpe mightily to conſume and aboliſh the man of ſinne, who is as the maine hinderance of their converſion, ſo of all other true Reformation and ſaving knowledge. The Jewiſh Nation is neither the ſmalleſt Nation of the world in number, nor in reſpect of Gods Counſell revealed concerning them, the ſmalleſt of eſteeme, although hitherto very little regarded. Therefore alſo in the thoughts of advancing Gods Kingdome, which now we make bold to preſſe upon you; we thinke it very expedient that they ſhould not be forgotten, but rather taken up in the care of building up Proteſtants within themſelves: becauſe none are fit to deale with them to bring them to Chriſt, but Proteſtants. This then ought to be a ſpeciall part of the endeavours of Proteſtant Reformation, to perfect within themſelves that part of knowledge and learning, which is neceſſary to prepare a way for their converſion. Here you ſee the objects moſt fit for your abilities to undertake; moſt profitable, if not altogether neceſſary for the Common-wealth of *Iſrael* in generall, and your owne ſtate alſo in particular; moſt honourable, commendable, and laudable in reſpect of the thankfulneſſe you owe unto God for all his bleſſings upon you. and no wayes

difficult to be advanced in ſome good meaſure if a right and reall courſe be taken without worldly ends and by-reſpects to doe what may be done for the publike at this time therein.

If now you ask, what may be done at this time by you herein? I will tell you firſt the occaſion that put me upon theſe thoughts, and then that which I would entreat you to doe. The occaſion that put me upon theſe thoughts, was the conſideration of ſome things, wherein I thought I ſaw a ſpeciall providence of God: namely, that at this time ſhould be brought together into this Kingdome (and that in ſome ſort againſt moſt of their owne intentions) three men, that have beene theſe many yeares without outward helpes and encouragements very diligent to worke out the three taskes afore named, meerely through zeale to Gods glory, and for the good of Proteſtancie and true Chriſtianity. Two of theſe men I ſuppoſe are ſo well knowne, that I need not to name them: he that hath proſecuted the Eccleſiaſticall buſineſſe, having beene here already five or ſixe moneths, to ſue for helpe in his worke, wherein he getteth none, is ready to be gone from hence, and ſo leave you, although he minds never to leave his negotiation. He that hath applied himſelfe to the work of Reforming Schooles, and perfecting Panſophicall ſtudies is lately arrived here; ſomewhat backwardly, and beſides his owne intention: yet at the earneſt perſwaſion of others, who have invited him for love to your State he is come. The third man whoſe ſtudies and converſation hath beene theſe twenty yeares wholly ſpent amongſt the Jewes of the Eaſt, and ſome of the Weſt, to know all the myſteries of their learning, and what courſe may be taken for their converſion, who ſpeaketh their language more readily then his mothers tongue, and who is perfectly verſed in their Authors, is come hither by a meere providence; wholly againſt his owne purpoſe, and without all mens expectation that knew him, having been evill entreated by the Dunkerkers, and robbed at Sea, whiles hee was going to another Countrey. The conſideration then of theſe three mens meeting together ſo unexpectedly at this ſeaſonable time, did move me to thinke that God might have ſome purpoſe in it to keepe the firſt here ſo long, till the other two ſhould be drawne to meete with him; that they all three might conferre and joyne counſels and endeavours together to advance the publike good; with ſome relation and helpe of one towards another: For ſo I find that their ſpirits are led and really bent to doe; which when

Mr. *Dury.*

Mr. *Comenius.*

Mr. *Rirtangel.*

I ſaw,

I ſaw, I fell into ſad thoughts over this age, conceiving it to be a matter of great griefe, that ſuch publike workes and ſo profitable inſtruments therein ſhould have beene ſo little regarded all this while by thoſe who are ſo able to advance ſuch enterpriſes, and could ſo eaſily ſet theſe men apart for their proper undertakings. Therefore in continuance of theſe ſad thoughts, I fell upon the contemplations of Gods favours unto this State, at this time, wherby it is as it were new begotten againe unto the world of Nations; and ſo conceiving you exceedingly bound to advance the glory of your God, my zeale did kindle a reſolution within my breaſt to imbolden my ſelfe, to put you in remembrance of this duty, which hitherto hath beene mentioned, beſeeching you that you would lay it to heart, and ſuffer this word of exhortation to take place, for the publike, and your owne welfare.

But ſtill you may ſay, what ſhould then be done? for hitherto we ſee not what is required of us to give aſſiſtance unto theſe intentions.

If then I ſhould ſpeake my minde, I would adviſe and intreat you to countenance theſe endeavours, at leaſt ſo farre, as to deſire theſe Gentlemen whileſt they are yet here together, to ſet downe each of them in writing their counſell concerning the meanes and wayes of bringing that to paſſe, which ſo many yeares they have endeavoured to prepare and advance, that when you ſhall perceive what their experience upon good grounds will adviſe to be done in theſe excellent workes, your godly zeale and prudencie may judge and reſolve how farre either to undertake the buſineſſe, and make them your owne, or otherwayes to give aſſiſtance, countenance, and encouragements unto the Agents thereof; that they may without difficulty, more readily and comfortably proceed therein hereafter.

I am loath to enlarge my ſelfe any farther in this diſcourſe, leſt I ſhould ſeeme to be preſumptuous and tedious; yet becauſe it is a thing moſt important unto all Proteſtant Churches, therefore I am not able to reſtraine, but of neceſſity muſt adde ſome farther conſiderations to induce your zeale, not to deſpiſe this matter; or to neglect it, although it be thus ſuddenly and abruptly propoſed. The conſiderations ſhall be few, becauſe I will not now mention that which might be largely inſiſted upon: How beneficiall the fruits of theſe endeavours would be unto your ſelves: What great need there is in this Kingdome of the Reformation of Schooles,

for Languages and the Liberall Sciences: What dangers there are of irreconciliable breaches and diviſions about matters Eccleſiaſticall; for the compoſure of which theſe undertakings wil ſerve: and what defects there are in al the parts of humane and divine learning both here and elſewhere: which may be ſupplied by theſe meanes; if they be entertained and made uſe of. Nor will I amplifie the laudableneſſe, the honour, and the credit of undertaking ſuch a work, which will redound unto you whatſoever event thereof be.

But I will preſent unto you beſides theſe religious, profitable, and generous motives, ſome reaſons of State which I thinke ſhould induce you to countenance theſe undertakings. For conſider the plots of your adverſaries, conſider their working here at home againſt you, and their intentions abroad: you will confeſſe this, wherein your Adverſaries greateſt advantage againſt you is; that chiefely therein you ought to meet with them, to take that weapon out of their hand. Now herein is manifeſtly their greateſt advantage, that they can eaſily divide you amongſt your ſelves at home, or keepe you from having any friendly relation to other Proteſtants abroad, therefore it would be wiſdome in you to diſappoint them of both theſe intentions; and to doe this really, nothing can be imagined ſo fit as to entertaine effectually theſe purpoſes.

I ſuppoſe this State is willing to take the *Palatin* cauſe in hand to ſome purpoſe. But how ſhall this be done? Shall it furniſh the Prince Elector with an Army, and repoſſeſſe him in his Lands? Suppoſe this were done; yet the *Palatin* cauſe is not gained, for the true *Palatine* cauſe is not the recovery of Lands, but the eſtaliſhment and conſervation of the Proteſtant Religion and Liberties in *Germany*. If this cauſe be gained, the *Palatinate* cannot be loſt unto the houſe of *Palatine*. But if you gaine not this cauſe, although the *Palatinate* were never ſo much regained this yeare, yet the next yeare the cauſe of Religion and Liberties being ſtill loſt on the Proteſtant ſide, a new quarrell will be made, and all that was gained will be loſt againe. What ſhould then be done to gaine the cauſe? Take the anſwer from God himſelfe. This is the word of the Lord unto *Zerubbabell*, *Not by might, nor by power, but by my ſpirit ſaith the Lord of Hoſts*. The might and power which may bee uſed, may perhaps regaine the *Palatinate*, but the effects of Gods ſpirit muſt gaine the cauſe, that is, eſtabliſh Proteſtancy in *Germany*, for which the *Palatine* houſe doth ſuffer. So then, to maintaine this houſe in *Germany*, nothing can do it but the cauſe, and to

maintaine

maintaine the cauſe, nothing is ſo fit as to reconcile their diviſions about matters of Religion, and to reach forth unto them as ſoone as may be the wayes of Educating their children in the true principles of Divine learning, and of reforming the defects of Sciences in thoſe that are come to riper age. This endeavour will make you truly conſiderable amongſt forraine Proteſtants, and breed a common intereſt betwixt you and them, which all the devices of your adverſaries will never be able to diſſolve. This endeavour will diſappoint all their plots both here and there in due time, and make the cauſe which they fight againſt invincible; becauſe God will ſtand for you in it, ſeeing it will be his cauſe, and not yours, if thus you take it in hand. Another conſideration may be taken from the reſolutions determined in the Papall Conclave, which now are ſet aworke, whereof the dangerous effects here in Great *Britaine* are already diſcovered, and by Gods Grace thus farre diſappointed. But elſewhere in *France*, in *Polonia*, and in other places are breaking forth. Theſe reſolutions are the ſame which in former times have beene practiſed with good ſucceſſe againſt the *Huſsites* in *Bohemia*, for when they found that by violence of warre they could not prevaile againſt them, they tooke another, and more friendly courſe to deale with them by Treaty, wherein they tranſacted (by yeelding certaine eaſie conditions) with ſome that were not the ſtoundeſt, but the greateſt part, and then proſecuted the reſt by force, conſtraining them to yeeld to that which others had conſented unto. This ſame counſell is now a foote, and hath beene practiſed towards us, and is ſtill proſecuted towards others by amiable treatiſes, wherein they have dealt underhand by Agents and Emiſſaries towards all parts with the leading and moſt conſiderable men of the Proteſtant party to diſpoſe them unto a friendly tranſaction of debates by a mutuall yeelding in ſome matters whereunto they profeſſe themſelves to be inclined.

This was gone ſo farre on amongſt ſuch of our Leaders, who tooke upon them to rule and unrule all for the making up of this agreement without conſent of their brethren, that it is a great miracle from Heaven that their counſels have beene ſo ſpeedily without more diſturbance diſappointed. This is now manifeſtly agitated in *France*, where the *Card. de Richelieu* doth ſet publikely his Emiſſaries a worke towards Proteſtants to encline them to a tranſaction; and this hath in *Germany* and *Polonia* beene practiſed by divers, but chiefly by one *Valerianus Magnus*, who is the principall

principall negotiator of that buſineſſe in theſe Quarters, where the King of *Polonia* and the Emperour doe furniſh him abundantly with all meanes and aſſiſtants to entertaine correſpondencie to that effect. His ſcope is to diſcover what the moſt important grievances are of Proteſtants againſt Popery, that when they are known a courſe may be reſolved upon to yeeld unto a Reformation thereof *Salvo jure & honore Pontificis*, by ſome generall Councell which the Emperour ſhould call, with the conſent of other Princes. This plot is of late ſtrongly proſecuted, and how farre, upon what pretences, by what grounds, to what purpoſe and iſſue, all Proteſtant Princes by their chiefe Counſellors have beene dealt withall, may be gathered from circumſtances and carriages of affaires, which need not to be mentioned in this place. But it ſufficeth to know that the plot is ſtill in agitation, and that it will at leaſt teare the Proteſtant Churches more and more to peeces, which in end will be their utter overthrow, if no courſe be taken to prevent the effect thereof.

Now, if need were, it could be made good at large, that no courſe can poſſibly be taken to doe this better, then to make ſpeedy uſe of theſe preparations, which God doth offer to reconcile Proteſtants fundamentally amongſt themſelves in matters Eccleſiaſtical and to ſow the ſeeds of true Human and Divine reformed learning in the underſtanding of their Scholars both young and old. True it is, that this latter kind of remedy againſt the danger of their plot is ſlow, but yet it is the onely ſure one, whereby in end it will be infallibly diſappointed, becauſe there is no true way to maintaine Religion but this: in the meane time the matter of correſpondency for to reconcile Eccleſiaſticall differences may inſtantly be effectuall and uſefull, and will be of neceſſity to be uſed without delay. For if the Papall faction can bring either by faire or foule meanes any conſiderable party of the Proteſtant Church any where out of *Germany* to yeeld unto the plauſible propoſals which they intend to make; or but to liſten to any treatiſes which the Pope will *ſalvo jure ſuo*, ſuffer the Emperour to inſtitute before they can come to correſpond one with another, and ſettle ſomē agreement about their fundamentals in Religion; I ſay if the Papiſts can effect this any where before this be done amongſt Proteſtants, they will be able to conſtraine the weakened party of Proteſtants in *Germany*, and in *France* alſo, to yeeld unto what they liſt afterward, by gaining a better pretence of quarrell againſt

againſt them, then ever as yet they have had, and having maſtered the great Body of *Germany*, where firſt Proteſtancy begunne, they will ſubdue by little and little, all the reſt at their leaſure. But if we can take a courſe to make Proteſtant Divines correſpond one with another to ſettle matters belonging to their fundamentall agreement in Evangelicall truths; then we ſhall be ready to treat with them any way at a free Councell, if it can be called, and by the grace of God they may be beaten at their owne weapon, and confounded by their owne plot.

Now then ſeeing this is a moſt certaine truth, that this is their plot; and that it cannot any other way but thus be diſappointed: ſeeing alſo you know that this is ſo, not onely by this ſlight invitation, but by your owne obſervation; if therefore now you ſhould neglect the opportunities, which God doth put into your hand to prevent ſo great a danger when you are able; and without trouble eaſily can doe it; If I ſay you ſhould now neglect this Duty, you ſhall not be guiltleſſe; but have much to anſwer for unto Him, who perhaps hath given you this great deliverance onely for this end, that you might be herein ſteadable unto his afflicted and perſecuted Churches. But if you ſhould not at all care to prevent this danger, God is able to ſend deliverance another way; and you and your houſes will not eſcape the judgements denounced unto thoſe that ſtand not up for the Lords cauſe, to helpe him againſt the mighty.

The laſt conſideration may be taken from the apparent workes of God in the world at this time, who evidently doth intend to bring forth a new birth of States in Europe: for what elſe can become of thoſe ſudden, great, and mighty changes which he bringeth upon theſe Nations; and chiefely upon the aſpiring State of *Auſtria*? Now in theſe great changes of States, to thinke that the outward condition of the Church will remaine the ſame, is to deceive himſelfe againſt the experiences of all ages, and to take no notice that God doth all that is done in this world towards States, onely for to prepare the meanes of advancing the Kingdome of his Sonne unto its perfection: for certainely *Babylon* muſt fall; and therefore as you have eyes to ſee the workes of God, and minds to conſider the operation of his hands; you muſt needs perceive that the Church alſo is travelling in her pangs to bring forth the Man-child, who ſhould rule over the Nations, when they ſhall be quieted. Now then if you will neither be as

a barren and unfruitfull member of the Church to bring forth nothing after ſo great a ſhower of Bleſſings; nor as an unmercifull Midwife to withdraw your hand from helping the Church in her pangs, when you are able without trouble to your ſelfe to further her in her delivery (for behold the eyes of all other Churches, and chiefly thoſe of *Germany* are upon you, and require helpe at your hands;) if therefore I ſay you will neither be found to be barren within your ſelfe; nor cruelly unmercifull towards your ſiſter Churches, you muſt needs lay theſe endeavours ſeriouſly to heart, which I have thus freely, as in the preſence of God propoſed unto you. Beleeve it, I am free from humane reſpects, God is hee that trieth the hearts, therefore I take him to witneſſe, that all the intereſt I deſire to have in this matter, and all the aime I have in it, is meerely the diſcharge of a good conſcience; firſt towards him, then towards his whole Church, and laſtly towards you, for the bleſſing of your preſent deliverance, whereof I am alſo participant, although I am afraid it will not prove in end a Bleſſing, except thoſe effects be wrought out by it.

Thus then I have performed on my part what at this time I am able to doe in this duty as a teſtimony of my thankfulneſſe unto God on your behalfe, that you may (all whom it chiefly doth concerne) be provoked alſo to doe your duty towards others according to the ability which God hath given you in your places; entreating you that you would take my earneſtneſſe in good part, and not thinke it a bold importunity; but rather an effectuall zeale to Gods glory and your owne happy State, the continuance, the encreaſe, and the full confirmation whereof as I doe wiſh from my heart, ſo I ſhall never ceaſe by fervent prayers unto Almighty God, and by the beſt abilities which his Grace ſhall ſupply unto me, to procure the ſame. Thus I take my leave, beſeeching the Lord to rule in this matter, and in all other things, to his glory, all your thoughts and conſultations, *Amen.*

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